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"Miracles and Christianity" (G. W. Wade in the *Hibbert Journal*, XII, No. 1 [October, 1913], 162-73).

The article referred to is in answer to the conservative theologians who contend that a non-miraculous Christianity is inconsistent with the belief in a personal spirit as the Maker and Absolute Controller of Nature, and that belief in miracles is the only safeguard against materialism. The author reviews the considerations which tend to show that the only miracles of Christ with historic foundations are the cure of mental diseases and such physical maladies as could be effected through the influence of mind, and then ventures the answer that in the triumph of the human mind over matter and of the human spirit over the animal passions, history affords evidence of an agency of a free, intelligent, and moral divine power and that the proof of God's "aliveness" comes also from the influence of great personalities in the sphere of morality and religion. Supreme and unique among these as a source of illumination and inspiration has been the personality of Jesus. In comparison with the momentous factor of his example and teachings, the miracles attributed to him must appear secondary in importance. "When the chief objections felt by science are now reinforced by doubts arising from criticism, it seems unwise to lay stress on miracles as the chief bulwark against materialism." Belief in the activity of the divine Spirit is most effectively defended by pointing to spiritual activities mediated through men, the best of whom have ever ascribed all the good in them to a source other than themselves.

"Wider den Pietismus" (Reinhard Liebe in *Zeitschrift für Theologie und Kirche*, XXIII [1913], 279-353).

The distrust which a normal Lutheran feels toward religious movements with exaggerated emotional aspects is a well-known phenomenon. That a German theological periodical of high scientific standing should devote an entire number to an attack against pietism is evidence of great intensity of feeling on the subject. Dr. Liebe prefaces his critique by stating that the present reactionary forces in control of the state church are counting on the support of pietism. He therefore proceeds to expose the weaknesses of this type of religion. By declaring that many leaders of pietism have been only "half-pietists," he is able to define pietism in terms of the most objectionable features of revival theology and practice. Intellectual narrowness, a love for the fantastic in theology, a deliberate and effective use of "mob-psychology," a zeal for propaganda, and a tendency to pathological interpretations of religion mark thoroughgoing pietism. Dr. Liebe admits the great religious power of the movement; but he feels it to be so dangerous to the spiritual health of Germany that he proposes a cessation of the policy of tolerance on the part of liberal theology. Not the least interesting aspect of the article is the passionate feeling of the author, emerging in rhetorical passages of singular eloquence.

"The Peril of a Safe Theology" (Herbert Alden Youtz in the *Harvard Theological Review*, VI [1913], 451-60).

Professor Youtz raises the pertinent question as to the moral consequences of safety devices on the persons who trust to such mechanical means rather than to their own vigilance. He finds that a "faith" which is not a courageous venture is lacking in moral virility. The demand for a "standardized" theology is one which